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ARMAGEDDON

OR

THE WORLD-MOVEMENT

BY

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VINDICATED," "THE SERVANT OF JEHOVAH," "AT ONEMENT;
OR, RECONCILIATION WITH GOD," ETC.

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PREFACE.

THIS little volume is a monograph that presents an entirely new treatment of a very old subject. Armadon is generally regarded as a mighty upheaval, whereas in the Christian Scriptures it is a moral struggle as ancient as man and as universal as sin.

That struggle has assumed many forms, such as a clashing of divergent principles, a colliding of antagonistic systems, a contending of rational creatures with their Creator, or a striving on the part of human beings among themselves. But whatever form it has taken, the issue has always been a moral or spiritual one.

For the convenience of the reader I have divided the discussion into chapters, of which the first three treat of the character and course of the struggle, together with the relation of the war, and the last six of the contribution the conflict in Europe is making towards a better state of things. The latter, which appeared substantially as a series of papers in the *Canadian Courier* last year, dealt with the basic elements of improvement and progress discussed in the former.

I have a firm belief that the convulsion now shaking the earth will be followed by a period of reconstruction—national, social, industrial, economic, and religious—that will be unique in the history of mankind. I believe, too, that when those reconstructions are effected the world will be a more delightful realm in which to live and each country a more desirable region in which to work.

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However that may be, I am very hopeful that, notwithstanding the violence of the conflict and the estrangements it has caused, since the nobler instincts of humanity will remain, friendly feelings will, in due time, return. As these return, they will gradually subdue the passion of race-hatred and expel the poison of race-prejudice so deplorably active at present. With those evils overcome, commercial relations will be restored and social intercourse resumed. Then the members of each nation, neutral and belligerent alike, will rapidly develop into law-abiding, liberty-loving, and peace-preserving citizens.

The book is published as a sober contribution to the constructive literature of the war, and is accompanied with the earnest wish that it may serve, not only to throw light on an obscure subject, but also to inspire hope in the hearts of those who read it.

G. C. WORKMAN.

Toronto, March, 1917.

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CHAPTER I.

NATURE OF THE MOVEMENT.

For a good while prior to 1914, when ominous war-clouds hovering over Europe seemed to menace the peace of the nations, certain persons were accustomed to say, "Armageddon is approaching," or "Another Armageddon is coming;" and after the outbreak of hostilities some of them would ask, "Is this Armageddon?" or "Has Armageddon come?"

Those who spoke or wrote in that way had only a vague notion of what Armageddon meant. Though they appeared to view it as a European convulsion, they did not all understand it in the same sense, and few of them could give an adequate explanation of it. So much has been said and written loosely about this word that it is necessary at the outset to explain the term, for it has one meaning in the Old Testament and another in the New, and its New Testament signification is very different from what most people think.

Armageddon is a transliteration of a word in Greek which is composed of two Hebrew words, namely, *har*, a hill or mount, and *megiddo* or *megiddon*, the name of an ancient fortress. So it signifies the hill or fortress of Megiddo, which was situated in the plain of Esdraelon

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that extends across central Palestine, and for that reason may fittingly be called Mount Megiddo. This place was famous in history for two great victories and two great disasters. The two victories were that of Barak over the Canaanites and that of Gideon over the Midianites; the two great disasters were the death of Saul and the death of Josiah. Thus in the Old Testament it is the name of a celebrated battlefield.

In the New Testament, however, it does not designate any particular locality. Though it is described in Revelation 16: 16 as the place where the spirits or powers opposed to Christ are to be destroyed, the context shows that it is there taken as the type of a conflict between an ungodly world and an unspiritual Church. The ancient battlefield suggested to the Apoclypt a conflict between Christ and his foes, or God and his enemies; and he uses it figuratively to denote a signal execution of divine judgment on all that is inimical to religion and the cause of Christ.

A similar expression occurs in Joel 3: 2, where the prophet says that Jehovah will assemble the nations in the valley of Jehoshaphat, and will execute judgment on them there for their treatment of his people. Jehoshaphat signifies "Jehovah is judge"; and that word also is used figuratively, because the nations that had injured Israel could not be assembled in any one vale. They did not all live at one time nor dwell in one place. Since the enemies of Israel could not be gathered into one valley, nor the foes of Christ to one mountain, that expression, like this, typifies the execution of divine judgment on all who are antagonistic to God or hostile to his truth.

But God executes judgment by condemning sinners and penalizing sin. He is always executing judgment on those antagonistic to him by the operation of moral law. So Armageddon, we may see, is viewed by the author of

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Revelation as the scene of the struggle of good and evil—a struggle that existed then, that continues still, and that will continue till truth and righteousness prevail. Hence, though viewed by him as the scene of a great struggle, from the spiritual character of the struggle, the word is manifestly used in an ideal or imaginary sense, and therefore it should be regarded, not as any one place on earth nor as any one event in time, but rather as a perpetual conflict between faith and infidelity, honesty and hypocrisy, liberty and tyranny, or freedom and despotism.

Neither should the present conflict be regarded as Armageddon, because it is only one form of the struggle that is going on somewhere all the time. Though it is customary to speak of any dreadful or decisive conflict as an Armageddon, that way of speaking is quite incorrect. Being a struggle that has come down through the ages, and that will go on indefinitely, Armageddon is a world-movement, not a localized convulsion. We may regard the war as a part of the Armageddon struggle which, though practically a conflict between material and moral force, is primarily a conflict between man and his Maker, who is always operating against evil and in behalf of good.

As Armageddon is a world-movement, not a single event, it seems advisable to illustrate the distinction, because some may fail at first to perceive the difference between them. An event is a happening, a movement is a continuing; the one takes place at a certain time, the other during an extended period. The tilling of the soil, the sowing of the grain, the coming of the birds in spring, are each an event; but the revival of nature at that season—the bursting of the buds, the opening of the leaves, the springing of the grass, the blooming of the trees—is a movement that is taking place continually in some quarter of the globe.

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A movement is thus a series of events tending towards a definite end, and the end of the world-movement is the triumph of good over evil and of right over wrong. Reforms of every kind—moral, social, political—are tending to that end. This movement has two phases or manifestations, the one making for righteousness and the other against it. The first phase represents forces working in harmony with Deity, the second forces working in opposition to him. But, while they may be viewed as different movements, they are really parts of one, the latter being permitted and the former ordained. By ordained is meant decreed by a rational order, not by an irrational fate. All actions or forces agreeable to God—theism, evangelism, altruism, collectivism—are ordained of him, but all actions or forces antagonistic to him—atheism, secularism, materialism, militarism—are only permitted by him.

CHAPTER II.

RELATION OF THE WAR.

FROM what has just been said it may be seen that war is a permitted part of the world movement which, like the incoming tide, has its ebb and its flow, but which, while it ebbs and flows, is always going forward. As the law governing the tide requires that it shall advance, so the law governing this movement requires that it shall proceed, though its rate of progress will depend, of course, on human endeavor.

We need not fear with respect to the issue, therefore, as the great Disposer of events will honor his perfect law. To adapt a line from Tennyson's "Maud," we did not make the world, but he that made it will guide. The powers that make for iniquity are finite and vincible, but the Power that makes for righteousness is infinite and invincible. There is our ground of confidence for the future of the world.

Hence we should never doubt that ultimately good will overcome evil and that right will conquer wrong. That is to say, we should not fail to believe that great conflicts will eventually cease and the more serious features of the struggle come to an end. Owing to ignorance and imperfection on the part of human beings, minor antagonisms will remain as long as man remains. Men go astray at first because they know no better and they grope and stumble till they learn that it is better being good than bad and saner doing right than wrong.

The foregoing remarks should help to answer the question so often asked since hostilities commenced, "Why did God not prevent this war, or why does he not interpose to stop it?" He works by law and rules the

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world through the medium of law. That is the only course a Perfect Being can take. In accordance with his way of working he could not have prevented it, nor can he interpose to stop it, except by spiritual means. This is a moral order, and he must operate through moral forces; for, as Lord Morley has finely said, "Morality is not *in* the nature of things; it *is* the nature of things." The contest must continue till the nations that are standing for humanity and the armies that are fighting for victory succeed in defeating the foe. The sole alternative is disaster or death, as all of our Allies are very well aware.

We might as reasonably ask, Why does God not keep men from committing sin and perpetrating crime? Every thoughtful person knows why. It is because he has endowed man with intelligence and given him a free will or the power of moral choice. Having so endowed us, he must grant us the full use of his own gifts. We must be allowed to choose as we will and to act as we choose, otherwise we should be automata, not free moral agents. If he did not allow us to act freely, he could not hold us responsible for our actions nor discipline us by our deeds. Goethe illustrates what is meant when, referring to the Heavenly Powers, he says:

"Forth into life you lead us all,
And into guilt you let us fall,
Then leave us to encounter pain;
For every sin brings that in train."

That is the way we are taught to profit by experience. Without freedom of choice and action we should be devoid of moral character and incapable of improvement.

We should also be incapable of progress, for if we could not improve we could not advance. If we could not grow better in some way we could not go forward in any way. It is his possession of self-conscious reason

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that differentiates man from the lower animals, and that enables him to progress as they cannot; and it is the possession of that power which enables him to profit by his failures and learn from his mistakes. The beasts burrow and the birds build their nests to-day as they did a hundred thousand years ago, because they have no discernment of moral distinctions and are unable to discriminate between right and wrong. With his superior endowment, however, man widens his knowledge and develops his faculties, betters his condition and multiplies his comforts, increases his influence and extends his sway. Pursuing that course wisely, for progress is neither accidental nor automatic, he not only rises in the scale of being, but also advances to dignity and nobility.

But no more need be said as to stopping the war, which was begotten of evil that the Deity had to permit. The Being who permitted it must let things take their course, just as he must let man use his will. He cannot arbitrarily quicken its progress nor hasten its end. The only way he can accelerate anything, or speed it to a finish, is by inclining men more generally to yield to him and more actively to co-operate with him. One may observe, however, that it is because we are gifted with powers capable of going towards good or towards bad according to our will that we are able to work with or against him. It is also because of that fact, let it be borne in mind, that he can employ us with advantage in the struggle of good and evil. He requires discriminating and willing helpers, and it is by our voluntary co-operation with him that his eternal purpose is to be accomplished.

This war was unpreventable, having been planned and timed by two unprincipled nations whose rulers neither feared God nor regarded man. In the circumstances, owing to militarism and mercantilism, it had to come. The latter had created envies and jealousies and the

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former rivalries and animosities that rendered it inevitable. Hence, though it was begotten of evil, its practical causes can be easily explained.

But, while mercantilism was a powerful cause, militarism was a still more powerful one. All men are agreed that European militarism was chiefly responsible for the present conflict. We could never have had permanent peace while Europe remained an armed camp, and while every nation on the Continent maintained a standing army more or less commensurate with its size. For years before hostilities opened Central Europe was like a festering tumor, liable to burst at any moment from the slightest pressure, or like a seething cauldron, threatening to pour its scalding contents over all around, or like a dormant volcano, ready when least expected to belch forth smoke and flame.

Old enmities had led to the formation of alliances that acted as a challenge the one to the other. Those existing when war was declared were a constant menace to peace. Then Balance of Power had become, if possible, a more serious menace. As it had long existed, it amounted to a positive defiance. However much Germany might increase her navy, Britain would increase hers to a two-nation standard. Notwithstanding the implied challenge, she felt it necessary to do that; and it is well for us and the rest of the world that she did. Everyone should be glad that she realized the necessity and acted accordingly. But everyone must see that so long as there is Balance of Power, so long there will be trials of strength. When two pugilists train themselves thoroughly for a contest, some day they are pretty sure to fight; and when one group of states arms systematically against another group, sooner or later there is bound to be a clash. The arming of hostile groups leads naturally to a collision. That has always

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been, and will always be, the case. To be prepared for war is to have war.

One should grant, of course, that Balance of Power was long regarded as a sound doctrine and that the making of alliances was long viewed as a good policy. Until quite recently each of these arrangements was considered wise and safe. One should admit, too, that they were the best expedients that were then known. The making of alliances for offensive or defensive purposes, or both, was as far as the world had developed in that direction up to that time. But, while prudence tells us to look ahead and get ready for emergencies, so that we may not be taken by an enemy unawares, experience tells us that conflicting combinations create antagonism, and wisdom tells us that instead of multiplying antagonisms we should lessen them. The world needs coalitions designed to draw men together, not to drive them asunder and keep them apart.

The spirit of truth, moreover, tells us that we should prepare for peace, not war, and that we should begin to organize with a view to peace by substituting reason for passion and moral suasion for physical force. It is teaching us to make conciliatory, not challenging, alliances; to form co-operative, not competitive, societies; to establish friendly, not hostile, relationships. Abiding peace, like permanent prosperity, must rest on kindly sentiments rather than on mighty armaments. It is not Balance of Power among the nations, but kindness of feeling on the part of the nations, that is required. Right feelings and right dealings are the only guarantees of peace and progress.

Though war has sometimes promoted, it has generally retarded, progress; and though peace has sometimes failed to promote progress, its failure was owing to personal and social causes, not to the fact that peace is not a good thing. It might seem superfluous to say that

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here, were there not so many who assert that war is not a necessity only, but a benefit. Thus far peace has not had an opportunity to prove its importance, because hitherto it has been the exception and war the rule. But common sense assures us that progress can be better promoted by friendship and sympathy than by enmity and strife. Civilization cannot advance steadily, nor can righteousness spread successfully, while all the principal nations are organized for war.

CHAPTER III.

TERMINATION OF THE STRUGGLE.

MOST persons believe in a gradually improving and greatly improved world. Convinced that some day great conflicts are destined to terminate, they believe not only in the abolition of war, but also in the overthrow of evil in all its grosser forms. How is that consummation to be brought about? As truth is the means and men are the instruments, what method should be adopted to attain the desired end?

To speak generically, hindrances to progress in the past have been of three sorts—religious, social, and racial. Religious bigotry, social supremacy and racial superiority more than any other three things, have kept the movement from going forward as it should. These obstructions must be cleared away. And so there are three kinds of combinations to be formed.

In the first place, the Churches should get together. One of the greatest obstacles to peace and goodwill is Churchianity, or devotion to the organization and government of the Church rather than to the precepts and principles of the Gospel. That is a rather melancholy fact. While there is a more friendly feeling among Christian people than there used to be, bigotry and intolerance, if not so general, are just as rigid as they ever were. Excessive attachment to ancient beliefs and practices and unreasoning opposition to modern views and methods are manifest on every side. The members of one Communion will not communicate with those of another, or not on equal terms with them, and the ministers of one body cannot occupy the pulpits of another body. Some Churches do not acknowledge the validity of the orders in other Churches, and one Church does not acknowledge the . . . of any orders but its own.

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Then progress is impeded by individualism and denominationalism; that is, by the desire to save oneself rather than to save others, and to aid one's denomination more than to extend the Kingdom. The former produces aloofness and indifference, and the latter rivalry and dislike. The Church of Christ was never more seriously sundered than it is to-day, and new sects are being formed continually. In the opposition to organic union in this country many seem to be more concerned for historic names than for human souls. That is to say, they appear to care more for John Calvin, or John Knox, or John Wesley, than for Jesus Christ. The reports published respecting the attitude of extreme anti-unionists suggest, at all events, that they think more of self and sect than of Christ and truth. When one reads of the way they are clinging to old forms and clamoring for old customs, one wonders that they do not see that such things are non-essentials. One would expect them to perceive that Christianity is not an institution but a spirit—a spirit of service and sacrifice—and that religion is not a creed but a life—life related to God and devoted to his will.

The Churches should get together, let it be said again. They should learn to regard union as better than faction, to reverence truth rather than tradition, and to love Christ and his cause more than self and sect. They should unify their views and simplify their practices. They should modify their preferences and crucify their prejudices. They should sink their differences and synthesize their divergences. In short, they should emphasize their agreements and minimize their disagreements by making less of the things that divide and more of the things that unite. In order to utilize both men and material to the best advantage, they must unite their forces and combine their resources. Only those which get together on that basis will count for very

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much in the eternal struggle between right and wrong. Union is strength and separation is weakness. The present divided or rent state of the Church is a hindrance to religious progress at home and a barrier to spiritual success abroad. Therefore we must tear away walls of partition and break down barriers of separation, for she will never exert her full influence nor execute her high mission while sectionalism and sectarianism remain. She cannot prosecute her work effectively as things are, because she cannot make a solid impact on the life of the world, nor will she do that till her numerous branches begin to emphasize the elements of religion that are vital and common to them all. It is unfortunate, to say the least, that instead of being the greatest unifying force in the world, the Church of Christ should be a divisive factor in every country and in most communities.

In the second place, the people should get together. The people of each country should combine, first, to secure the rights to which they are entitled, namely, the rights that pertain to freedom; and afterwards to enjoy the advantages of which no man should be debarred, that is, the advantages that spring from education. Every man should have a chance to assert his freedom and inform his mind. Thus far men have not been able to do either of these things fully in any of the older countries, nor will they ever be able while the people are divided into "the classes" and "the masses" as they are to-day. Such a division is arbitrary and such distinctions are invidious. They create a caste feeling and a caste spirit that are inconsistent with democratic institutions. We should have neither classes nor masses, but free and enlightened citizens, who will choose their own rulers and say how they will be ruled.

The various elements of society should be brought into sympathy and welded into a unity. That must be done

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before they can co-operate harmoniously in the world-movement. But we cannot have true unity so long as men are classed and massed as they are at present. All arbitrary divisions, therefore, should be discontinued, and all invidious distinctions disallowed, because they lead to ascendancy on the one side and to servility on the other. The hereditary principle, which permits titles and privileges to pass from ancestors to heirs, is contrary to the genius of Christianity. Noble and worthy as some titled persons are, the principle is partial in its operation and pernicious to the well-being of society. It ministers to the comfort of the few and to the discomfort of the many; it allows one part of a nation to live in luxury at the expense of another part, and it enables a small minority to wield power to the disadvantage of the great majority. God is an impartial Being, and has no favorites; and our equality before him, regardless of the accident of birth or rank, will one day render hereditary privilege and entrenched advantage obsolete. Such unfair customs cannot always obtain. It was never intended by the Deity that a natural-born weakling should be a natural-born lordling, with power to domineer over his fellow-citizens, many of whom are mentally and morally his superiors.

Up to this time, owing to artificial distinctions, the members of society have been at cross-purposes, and instead of working in harmony have been pulling apart. After becoming unified, they should organize for co-operative effort in the struggle of good and evil. All steady advance requires collective action, and with collective action caste distinctions and prerogatives will rapidly disappear. With their disappearance, since society is an organism and all are constituent parts of it, a new social sense will develop, a sense of fairness and equality, which will insure justice to every man and render to every man his due. Then we shall get rid not

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only of the caste spirit, which has so long infected society, but also of vested rights and interests, which have so seriously impeded progress; for vested rights are often vested wrongs, and vested interests are sometimes vested iniquities. When each people adopts a policy of collectivism that will regard the feelings and protect the claims of the individual and the community alike, then each person will be able to take his place and play his part in the world-movement.

In the third place, the nations should get together. Thus far advancement has been sadly hindered by ignorant forms of national prejudice and arrogant claims to racial superiority. Some branches of the Caucasian race have been particularly guilty in this respect. They have shown contempt, not only towards other races, but also towards members of their own race. The result has been racial dislike and hatred, or racial rivalry and conflict. Though asperities have been somewhat softened by social and commercial intercourse, suspicion and distrust are very general still. With proper respect for character and culture, people of every race and class should meet and mingle on friendly terms, for all men have a common origin, and in that regard humanity is one. So no race or class should claim to be superior, except in the development it has reached and the advantages it enjoys.

Such things impose an obligation, but afford no reason for pride. We do not know which race will be superior when all have had an opportunity to develop to the full extent. Hence nations should abandon their arrogance and cease to boast of superiority. It is narrow nationalism that estranges and antagonizes the races by perverting the judgment and poisoning the mind. We need neither a class-consciousness nor a race-consciousness, but a world-consciousness. The caste system works no better among nations than among individuals. While

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we have ruling races we shall have subject races, and while we have sovereign states we shall have subordinate states, just as surely as while we have a privileged class we shall have a servile or subservient class. The world-movement cannot advance as it should with such a state of things, nor while such a state of things exists.

Narrow nationalism must give place to broad internationalism, by which is meant a generous feeling on the part of each nation towards every other, and a cheerful readiness to consider the claims and recognize the rights of every other. We ought to form a league of nations, united by goodwill, not only to protect the freedom and safeguard the independence of each state, but also to secure the equal treatment of each state, whether it be strong or weak. Viscount Grey endorsed that doctrine recently when he advocated the right of free development, under equal conditions, for all states, great and small alike; and Mr. Asquith expressed the same opinion a little while before by proposing "a great partnership of nations confederated together for the joint pursuit of a freer and a fuller life."

Thus to end the struggle of good and evil we must co-ordinate religious and social and racial effort for the solution of moral problems and the diffusion of sound principles. Alliances of the kind ascribed are the goal towards which the movement tends. They are three trends or tendencies inherent in the divine order. As these alliances increase in number, they will grow in power till they develop a world-spirit. With such a spirit they will advance civilization and extend Christianity as no other combinations could, and in course of time will create a new international order. The new order will not replace the old in any sudden way, nor by any magical means, but will be the result of long-continued endeavor on the part of all who will assist in diffusing light and knowledge throughout the world.

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The alliance of Churches, of peoples, and of races against everything antagonistic to unity and equality will be a gradual process. The influences that tend to estrangement will gradually yield to those that tend to friendship, and the forces that make for destruction will similarly yield to those that make for preservation. The process will thus be evolutionary—an ever-widening of the bounds of freedom, justice and equality. Men will then obtain by moral means what should legitimately come to them, and will render their claim to it secure by peaceful agreements. Such agreements will endure because they will rest on equity. After the anarchic struggle in Europe is ended the nations should discourage unfair coalitions of every kind in order to prevent economic and industrial conflicts, which are as truly a species of war as social or racial conflicts are. If they do that, and it would seem as though they must, then commerce will soon be unrestricted by customs duties and trade untrammelled by tariff walls.

When people in general perceive that religion is a matter of life and practice, or of character and conduct; when they realize that society is an organism and that we are members one of another; when they come to see that humanity is a solidarity, and that all races have a community of interests, they will recognize their mutual dependence and their mutual need. No one now believes in the utter depravity of human nature, much less does any one believe in the innate madness of mankind. On the contrary, sane men have a hopeful confidence in human nature when it is wisely taught and rightly led. All should agree with those who hold that it will do pretty well when given a fair chance, and that the best people in every nation are only waiting for an opportunity so to adjust their relations as to co-operate gladly and in good faith. If given an opportunity they would shortly introduce an era of justice and righteousness

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and peace--justice between man and man, righteousness between man and God, and peace among nations as well as individuals of genuine good-will. With such good-will mankind would immediately set itself to the task of establishing world-security.

But in future we must make more of men and methods and less of munitions and machines. In other words, we must pay more attention to human nature and moral purpose and less attention to material equipment and physical force. It is not by carnal but by spiritual weapons that the consummation is to be brought about. And these weapons must be wielded under the direction of the All-wise One, it is scarcely necessary to add. A measure of physical force will always be required, no doubt, but it must be directed and applied by moral force; for by appealing to reason, moral force is persuasive in its working and productive of permanent results. Henceforth, however, we must operate with ideas rather than with implements of warfare. By so doing we may turn the current of affairs and the course of events into channels of improvement and progress for the whole human race.

Therefore, we should give more thought and study to collective welfare, and devote more time and energy to collective work. That is a work which has a personal concern for every man and woman, and one in which every man and woman should take an active part. It is the privilege of the laity, no less than the ministry, to participate in the struggle of good over evil; and it is the duty of the laity, as much as the ministry, to aid in forwarding the world-movement by confronting doubt with faith and error with truth, and by opposing virtue to vice, morality to immorality, and spirituality to materialism in all its blighting forms. In each of these ways good people everywhere may help to bring the battle of the ages to a perpetual end.

CHAPTER IV.

CONTRIBUTIONS OF THE CONFLICT—ECONOMY.

It is a well-known fact that wars have often contributed to progress. Sometimes a barbarous nation has conquered a civilized people and has gradually adopted its civilization, and sometimes a more developed race has over-run a less developed one and has lifted the latter to a higher level. But the war in Europe is contributing to improvement in various directions.

An old proverb runs, "No great loss but may bring some little profit," or, as commonly quoted, "There is no great loss without some small gain." The words, so often lightly used or flippantly applied, have a special significance in regard to the present conflict, for there are several kinds of profit that must result from it. That fact is in danger of being overlooked by those who see only the dark side of things.

Instead of thinking of the losses, therefore, it seems wiser to think of the gains; for, while the former are tremendous, and are increasing at a rapid rate, the latter are more numerous and important than most persons may suppose. These gains are partly material and partly moral; and they may be called compensations, because we should view them as counterbalancing effects or compensatory consequences.

To begin with the most material one, there will be a compensation in the form of economy, by which is meant, not simply prudent management, but the turning of a limited income to the best account; in ampler phrase, the conserving of resources and the avoiding of waste and loss. This war has created a necessity for saving and sparing such as European nations have not known

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for a hundred years, and it will afford an opportunity and develop a disposition to save and spare such as they have never known. Let us consider the opportunity first.

For a good while Europe will be poorer, both numerically and financially; and the central empires, Germany and Austria, will be poorer in those respects for a half, if not a whole, century. But even they will be richer eventually, if the conflict terminate as we trust it will. Britain and France and Russia, however, should each recuperate more rapidly, because they have larger possessions; and Britain should recover sooner than either of the others, because she was the wealthiest when the war commenced and had the greatest facilities for accumulating wealth.

At the outbreak of hostilities, according to the best available information, the annual cost of European armaments, naval and military, was fifty dollars a family for each nation in Europe. Reckoning five persons to a family, we have a cost of ten dollars for each person. As the total population was then about 475,000,000, the amount expended on armaments was in the neighborhood of \$4,750,000,000 a year.

Now, if militarism can be destroyed, and it can, Europe would need neither armies nor navies for fighting purposes, but would require only a small army and a small navy for purposes of police. When the enemy is beaten, therefore, and his system is crushed, the Allies can begin to lessen the expenditure on armaments. Then the great bulk of the billions spent previously on guns and forts and arsenals, on cruisers and dreadnoughts and munitions, will be saved, and the amount required for purposes of police will grow less and less as the years pass and as men progress. From the enormous waste that has continued so long, Germany will save proportionately more than any other state, because for nearly a quarter of a century she had spent from 70 to 80 per

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cent. of her taxes on armaments. Russia will be the next greatest gainer, then France, then Britain, and then Austria or Italy.

Only reflective persons realize that Great Britain will be relatively richer after the war than at the beginning of it. Yet she will be potentially better off in a financial way at once, and actually better off in the same way shortly afterwards. In the course of a comparatively few years she should be in a position to settle all the extra expense incurred in financing the campaign. Just how many years cannot be definitely known, but the number may be approximately shown.

During the first six months of the struggle the extra cost to Britain was \$10,000,000 a day, or \$1,800,000,000 for the half year; during the second six months it was \$15,000,000 a day, or \$2,700,000,000 for the half year; during the third six months it was \$20,000,000 a day, or \$3,600,000,000 for the half year; during the fourth six months it was \$25,000,000 a day, or \$4,500,000,000 for the half year. Adding those amounts together, we get \$12,600,000,000, to which must be added interest on the same at 5 per cent. per annum, making \$630,000,000 more. Putting these two amounts together, then, we have a total of \$13,230,000,000. If the campaign had closed last summer, that would have been her war debt at the end of the first two years.

The daily expenditure of \$25,000,000, however, was not all used by Britain for her own costs. She had been acting as banker for the Allies, and about a third of her war expenses represented loans on which interest was being paid, and which will ultimately be repaid in full. Hence the additional amount she had to spend for herself was not nearly so large as it looked, nor was her added burden nearly so heavy as it seemed. We must subtract a third from \$13,230,000,000, and that leaves only \$8,820,000,000. Thus, if the war had not lasted more

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than two full years, her increased liabilities would have been about \$9,000,000,000, or a little less. By careful financing, frugal living, and prudent management she should have been able to liquidate her war debt in twenty or thirty years.

As the struggle did not close at the end of the second year, but continues to the present, and is likely to continue for a good while yet, the extra cost of \$25,000,000 a day has not only continued since last August, but has also grown a great deal, so that the amount is now more nearly \$30,000,000 per day. Britain seems, however, to be bearing her added burden with comparative ease, for the editor of the London *Economist* stated recently that, huge as the war expenditure is, she is paying her way very largely out of current production. Then, a short time ago the Chancellor of the Exchequer declared that, should the war terminate with the present month of March, the nation would be able to redeem her whole debt in less than forty years.

But, granting that she should be able to pay her added debt in a comparatively short time, how will she then be better off financially? It goes without saying, of course, that she will not be better off than she would have been had things been as they ought to be before the war. But things before the war were not as they ought to be. So it is necessary to give some reasons why she will be relatively richer after the struggle is over, which she should certainly be, and that in two respects, namely, relatively to herself and relatively to the other nations engaged in the war.

In the first place, she will be richer relatively to herself, because after the Allies have crushed militarism they will begin to lessen armaments. Then she will have the opportunity to save on a large scale. When the war started, the annual expenditure on the army and navy for the United Kingdom was close upon \$400,000,000,

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which is four times as much as ought to be required. If partial disarmament be brought about, there should be an annual saving for her of \$300,000,000. The gain from that source alone will be immense.

In the second place, she will be richer because she will not only have the opportunity, but also feel the necessity, of saving. Before the war commenced, the money squandered in Britain by the upper and middle classes was prodigious. It amounted to hundreds of millions of dollars every year; and it was worse than wasted, because, as a prominent British writer has affirmed, it was spent in ways that did little or nothing towards making life noble or truly happier. The saving of those hundreds of millions will be another immense gain.

In the third place, she will be richer because of the lessons which the war is teaching her and the habits it is leading her to form. Her annual income is \$12,000,000,000, so that the extra debt thus far incurred, including the great loan, is much less than the income for one year. And the history of a short period prior to the war has proved that she can save one-sixth of her income, or \$2,000,000,000 a year. The thirty-one months of struggle have not impaired this ability, it is believed; and if she could save so much when the country was tranquil, she can save still more when the Empire is menaced. Saving has already commenced among the middle and upper classes, and is becoming more general all the time. There will be another enormous gain.

It should now be plain to every one that these three sources of profit will soon make her enormously richer, and they will continue to enrich her permanently, as she will have all the future to save in those respects. And she will be able to save hundreds of millions more a year if she will only abolish her liquor traffic.

Then she will be richer relatively to the other nations now at war. One reason is her ability to settle her debts

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out of her own resources. She has paid her way thus far without making the country any poorer. A famous financial authority declared in the summer of 1915 that, after a full twelve months of fighting, Britain was just as wealthy and just as well off as when the war began, and that she had met the full cost of the campaign mainly out of the money she would otherwise have saved, out of extra savings, and out of an increased income.

Another reason is the condition of her trade and commerce. She is practically free from serious disturbance of trade. More than any other belligerent nation, she has kept her industrial machinery going, her commercial fleet sailing and her foreign trade moving since the war began, whereas the manufacturing industries of Germany and Austria are paralyzed, their foreign trade is destroyed, and their mercantile marine is rendered useless by being swept from the high seas and sheltered in neutral ports. Hamburg alone is losing at the rate of \$2,500,000,000 a year.

A third reason is the stability of her currency, which remains at par, while that of Russia has depreciated a good deal and that of Germany and Austria still more, and the exchange value of their currency is steadily going down. Then, while the paper money issued by the Teutonic empires is largely without real gold reserve, her paper money is nearly all "covered" with gold, and all her foreign investments are convertible into cash. Furthermore, instead of hoarding her gold, as Germany does, she is using it and making it do something for her all the time. For these three reasons she has a marked monetary advantage over every other nation now at war.

But enough has been said to prove the truth of the assertion that the Mother Country will be richer rather than poorer by reason of the war. In a material sense the war is making for permanent national economy in Britain, partly because of the opportunity it affords and

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partly because of the necessity it creates. And it is encouraging to be assured that her financial supremacy remains unimpaired, and that she is bearing her heavy burden, not only with comparative ease, but also without apparent effort.

Then, in addition to the material gains, there will be a great moral gain, for the stress and strain of the struggle will develop a disposition to save and spare. Seeing the necessity of husbanding their resources, all classes will begin to practise economy by a more judicious expenditure of money and a more simple manner of life. After a while they will perceive that what is good for war-time should be good for peace-time, and that what is good for such times will be good for all time. Feeling the need and finding the profit of economizing, they will gradually form the habit of economy.

The British, as a whole, have not yet learned the lesson which the war is teaching, it is sad to say; but the struggle has produced a powerful impression, and most of the people will ultimately learn it. Britain has long been considered a spendthrift nation, the English especially being viewed as the most extravagant and least provident race in Europe. While the Scotch have a reputation for frugality, the English are notorious for prodigality, and hitherto the great majority of them have been unwilling to economize as they might. But the better class is setting a good example, the Government is giving timely counsel, and months ago there was launched a campaign to promote economy which is bound to have far-reaching effects.

One difficulty, however, has to be overcome. A large proportion of her increased expenditure has gone into the pockets of the poor in the form of higher wages, and special allowances of various kinds. As a consequence, the working classes, particularly the munition makers, are receiving much more than usual for their services;

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and, as might have been expected, many of them are indulging in useless luxuries. Some of them are spending without regard to present needs or future requirements. But this tendency may be counteracted and turned to profitable account.

Should their indulgence be carried to excess, the British Cabinet may feel compelled to appropriate part of their increased earnings and give them guaranteed bonds in exchange. If thought necessary, it would be justified in adopting such a policy; and that might be the very best thing it could do. For, besides assisting the Government to finance the war, enforced saving would discipline self-indulgent people and help them to acquire the habit of economy. That would be a lasting moral gain, inasmuch as economy leads to frugality and the two together lead to thrift.

Should the lesson of economy be learned and the habit be formed, as one may hope, this war will introduce an era of thrift into Europe, and each country on the Continent will profit similarly, if not proportionately, to Britain. And, since thrift results from frugality and industry, that implies an era of simpler living and saner spending, when people generally will make a small income go a long way by avoiding waste and luxury and abolishing extravagance. While for a time they will have scarcity for abundance and leanness for affluence, after a while they will have abundance for scarcity and affluence for leanness, due to denying themselves what they do not really need.

And Canadians should learn the lesson and form the habit of economy, too; for in this country, as in Great Britain, we had before the war a prolonged period of extravagant living and wasteful expenditure. Our national indebtedness is growing at an appalling rate. During the past two years and a half our liabilities have increased enormously, and if hostilities continue very

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much longer, the special war debt for Canada alone will be more than half a billion dollars. These figures suggest the importance of retrenchment for us as well as for those in Europe. Like the people there, we should learn to economize resources, to eliminate luxuries, and to avoid waste.

CHAPTER V.

CONTRIBUTIONS OF THE CONFLICT—SOBRIETY.

IN his rather antique style Jeremy Taylor says, "Sobriety hath by use obtained to signify temperance in drinking." The word means literally freedom from drunkenness, and then it comes to mean soberness or seriousness in deportment. It seems expedient to discuss the subject in both the literal and the derived sense.

The present war is the greatest temperance campaign that was ever known. It is not simply epoch-marking, but epoch-making, in that respect. There has never been anything comparable to it, nor, excepting the proscription of opium by China, has there ever been anything analogous. The Boer-British war led Lord Roberts to discourage the use of intoxicants on the ground of expediency, and the Japanese war taught Russia the need of discouraging their use on the ground of danger. This war, however, has influenced all the belligerents to restrict or prohibit their use by the soldiers, partly on the ground of economy, but principally on the ground of efficiency.

At the very outset Russia realized that her soldiers could not do their best work on the battlefield unless drinking were abolished from the army, and so the Czar issued a ukase prohibiting the sale of vodka throughout his country. Pretty soon the French Government, feeling a like necessity, proscribed absinthe in France and prohibited the use of alcoholic liquors in the war areas. Shortly afterwards a campaign for restriction was started in Great Britain, and the Government decided to limit the consumption of liquor by the soldiers. Then in a little while Germany began to lessen the production

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of beer by her breweries, and has gradually restricted the use of it by her armies. Austria has adopted a similar policy, no doubt. Of Italy and the smaller countries we know very little, but they have been, or will be influenced, we may be sure.

Great Britain, however, has gone very much further than merely to limit the consumption of intoxicating liquors by the soldiers. She has greatly restricted the hours of sale in England and Scotland, and has successfully provided acceptable substitutes for liquor by supplying men and women with non-alcoholic beverages. Besides the legislation enacted to lessen public drinking, a movement was soon commenced by her to lessen private drinking; and, though it was antagonized by men in high positions, some of them prominent ecclesiastics, it was headed by the King, who offered both to abstain from alcoholic beverages himself during the war and to issue orders against the use of intoxicating liquors in his different households. His example was immediately followed by Lord Kitchener and Lloyd George and no one knows how many more.

What the three most powerful Allies have done has already borne abundant fruit. The restrictions placed upon the sale of alcoholic liquors in Britain are having a very beneficial effect. Contrary to the opinion of those who claimed that restrictive measures would lead to more "imbibing" in the family by the storing of intoxicants in the home, reports from various British courts show a marked diminution of cases arising from excessive drinking. While the amount of drink consumed during the first three quarters of 1915 was considerably greater than that for the corresponding period of 1914, owing, probably, to grief on the part of some and to gain on the part of others, the steps taken by Parliament to promote sobriety have produced most gratifying results. The shortening of hours has lessened temptation, the

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providing of substitutes has effected reformation, and both have combined to prevent drunkenness and crime.

But the prohibition of absinthe in France and of vodka in Russia has produced a revolution among both soldiers and civilians in each of those countries. Speaking of Russia, a professor who was for some months with the Russian army as official correspondent and Red Cross helper, says concerning the troops that he saw nothing base among them, that he found no drunkenness while he was with them, and that he felt the atmosphere to be the simplest and noblest in which he had ever lived. Then, since the prohibition of vodka, which was the great intoxicant of the Russian peasant, the bulk of the population has become sober and industrious, provident and prosperous. The people in general are more economical and, as a consequence, more thrifty; for work is plentiful, wages have increased, and laboring men who used to squander their earnings on drink are now depositing their savings or starting in business on their own account. Furthermore, not simply has poverty disappeared and unthrift vanished for the most part, but beggary has decreased, crime has diminished, disease has declined, and the masses are said to be better fed and better clad than ever before. Russia is an object-lesson to the world in abstinence.

Let us now look at what the war is likely to effect for the Allies in the matter of sobriety before the conflict ends, for no one of them proposes to retrace its steps. On the contrary, each of them is determined to continue in the direction in which it has started. The best men in each country are being brought to see that the highest welfare of the people depends, not on the regulation, but on the abolition, of the liquor traffic by the representatives of the state.

Russia has no dream of returning to pre-war conditions. Some time last year her finance minister said that

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the administration had no intention of resuming the state sale of vodka, and declared that he himself favored the destruction of the existing stock, which amounted to upwards of a quarter of a million gallons. Wiser counsel could not be given, nor could a better proposal be made. If there is no practical use for the vile stuff, it ought to be destroyed. Coming from a Russian minister of finance, what he proposed had a tremendous significance. It showed that he was a statesman and had the welfare of the people at heart. Soon after the traffic was nationalized, the then premier recognized that the Government had made a mistake in assuming the monopoly, as, while it swelled the revenue, it cursed the country. The evil effects from it were such that, though the sale of liquor brought to the treasury \$500,000,000 a year, leading Russians had long urged the Czar to do what he did, and what he admitted he had thought of doing for a good while.

Nor has France any thought of going back. Those in that nation who appreciate the danger of strong drink to the life of the people do not intend to stop where they are, but mean to press for further restrictions. And her minister of finance stated at a public meeting last year that the impulse given by the war was certain to go forward, and that he hoped to advance the interests of the country by more stringent legislation. Britain, likewise, has no intention of receding, though vested interests and acquired habits prevent her from prohibiting all intoxicants at present. Should the issue, however, become a choice between alcohol and victory, alcohol will undoubtedly be curtailed. And Germany, which has greatly lessened the production of her breweries, intends to limit it still more. Should the question there become a choice between beer and bread, beer may be virtually abolished.

Thus the war is leading to the gradual disuse of liquor in each of those four countries, and is exerting a mighty

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influence of the same kind on the other states of the Continent. It has opened the eyes of Europe to the perils of strong drink, for, had they not taken the course they did, France might have fallen and Russia might have failed. It helped Lloyd George to see and say that liquor was a greater foe to Britain than Germany; and it has helped leading men in the kingdom to look at the question of intemperance as they have never looked at it before, from the standpoint of economics. They knew that drink degraded and depraved men everywhere, and took a terrible toll of human life; they knew that it impaired the health and impoverished the home of the drunkard; they knew that it weakened his will and blunted his feeling and diseased his body; they knew that it ruined millions of people mentally, morally and physically every year, and that every year it cost the Government millions of dollars to look after the traffic and deal with the crime and vice it caused. All this they knew, and had long known; but because the desire for liquor was so general and the returns from its sale were so lucrative, they paid very little attention to the human waste.

The war has changed all this by compelling British statesmen especially to view the whole matter in an entirely new light. Viewing it in that way, they have come to see that intemperance has an economic no less than a moral side, that it causes economic as well as human waste, and that the two together create a nation's menace. They have come to realize that the drunkard makes himself inefficient and may render his progeny incompetent, and that the loss in efficiency from drink is more serious than the loss in life. They have also come to realize that it is better to have the revenue reduced than have the people poisoned and paralyzed, because excessive drinking both poisons men and deprives them of the power to work. The benefits

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brought to Russia by prohibition prove conclusively that teetotalism not only enhances the national value of soldiers and toilers, but also increases the economic worth and earning capacity of citizens in every walk of life.

And the war is having a great effect on our own country. The impression it has produced accounts in part for the remarkable growth of the temperance sentiment and the rapid progress of the prohibition movement here in recent months. It is a good while since many of our best people began to realize that intemperance was not simply an individual, but a national peril; and the abolition of absinthe and vodka on the ground of danger has deepened their realization, and made them appreciate more fully the greatness of our peril. Then the vigorous action taken on that ground by France and Russia has particularly impressed our men of business, and inspired them with a feeling of concern. While the waste in men and money from the liquor traffic has long been deplorable, heretofore that twofold waste has failed to stir our citizens as it should. The moral aspect of the question has always had some force, though not at all commensurate with its importance; but the struggle has brought our people to look at it from the viewpoint of economics and morals combined, and as they look at it from that double point of view, they are speedily convinced that liquor drinking is a national menace and prohibition a necessary reform.

The issue decided so promptly by the Czar in the early days of the conflict continues to exercise a happy influence. That, together with the effect produced by the war, has already led to a loud call for Dominion prohibition during the remainder of the struggle. As in Great Britain, so in our own country, the motive behind the demand may be economic rather than moral, but whatever the motive may be, the impulse is a good one, and is moving in the right direction. It is our duty

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to consider the economic as well as the moral well-being of the whole community. A traffic that neither conserves nor creates, but dissipates and destroys, should be opposed on any legitimate ground and by every proper means. It is patriotic to limit the manufacture of non-essentials; it is patriotic to restrict the sale of dangerous drugs; it is also patriotic to limit, restrict or prohibit the manufacture and sale of destructive liquors, and it is equally rational to do so.

Then the noble stand taken by the King and Lord Kitchener and Lloyd George is having a magnificent effect. The memorable letter of His Majesty to the Chancellor of the Exchequer, informing him of his resolution not only to abstain himself, but also to have his households abstain, impressed the whole Empire, if not the whole world. As he acted on his own initiative and of his own accord, his action is said to have stirred the conscience as well as the imagination of the British people. His example will exert a lasting influence, and the voluntary movement begun by him is certain to progress.

There is nothing arbitrary about such a movement. It does not forcibly deprive the poor man of his accustomed beverage, but only persuades him to abstain. That is the great advantage of it. Hitherto temperance advocates have thought too much of legislation, and too little of moral suasion; they have depended unduly on public action, and not enough on individual effort and personal example. It is voluntary abstinence that is most needed, though legislative enactments are also necessary, of course. Sound ethics says, Avoid what does not profit, for your own sake; sound economics says, Abolish what does not produce, for the sake of others as well as yourself. The pressure of necessity created by the war is teaching those two lessons as they were never taught before. And intelligent men are learning them, too.

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In the derived sense the war is having a sobering effect on the nations now engaged by making the people more serious and reflective. British journalists assure us that since the struggle began, life in the Mother Country has not only become more simple and sociable, but also more grave and restrained. And a similar change has taken place in every belligerent country. People of all classes, men and women of every rank, have come to feel that they have common aims and interests, and are laboring for a common cause. The conflict has shown them the necessity, not merely of working harder and saving more, but of saving more by spending less—less on liquor as well as luxury, less on indulgence as well as dress.

Sobriety is thus a species of economy, and an important means of practising it. In addition to preventing the human havoc wrought by alcohol in the United Kingdom, Britain might save \$800,000,000 annually by abolishing it. And in this Canada of ours we might prevent a fabulous waste, too, if we would abolish intoxicants throughout the whole Dominion, as we have abolished them in some of our provinces, and in the Province of Ontario for the period of the war.

CHAPTER VI.

CONTRIBUTIONS OF THE CONFLICT—DEMOCRACY.

As commonly believed, the present international struggle owes its origin very largely to two antagonistic systems of government which lead to conflicting conceptions of empire and divergent types of civilization. Those two systems are known as the autocratic or despotic and the democratic or popular. The war has accentuated the difference between them, and instead of weakening, has strengthened the democratic tendency. In this chapter it will be shown that it is the most democratizing upheaval in human history, and that everything connected with it is making for democracy.

The term denotes a government administered by the people. That kind of government has long existed in two different forms—the one direct and the other indirect. Under the first, the affairs of the state are managed directly by the people themselves; under the second, they are managed for them by means of representatives. Democracies like France and the United States have adopted the latter form. Referring to that form, which is called republican because representative, Lincoln defined democracy to be "the government of the people, by the people, for the people." His definition is terse and excellent, but it is a question whether representative democracy as now existing is the better form.

Since France is now a republic, being governed by elective representatives, it is not necessary to discuss the tendency there at any length. Nor is there much to be said at present, except to observe that it is drawing all classes of the people together, and uniting them as they were never united before. That is a very important

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effect, and one that must lead to still greater unity; for the more fully the citizens of a country are one in their aims and motives, the more completely do they become assimilated. As the diverse elements in France are welded into a homogeneous whole, a purer and saner democracy will result.

Democratizing effects in Great Britain are very marked. Though Britain is a monarchy, she is a limited or constitutional monarchy, as the throne rests on the will of the people and the parliament derives its power from them. Hence the government, being representative of the nation, is essentially democratic; and the people have been gaining fuller control of their own affairs for many years. But the progress they have made since this struggle began exceeds anything ever witnessed in a corresponding length of time. Rich and poor, high and low, are associating and co-operating in an unprecedented way; and the women are not only helping the men as they did not heretofore, but are also taking the places of the men, and doing much of the work that was formerly done by them.

But a more important advance in the direction of democracy has been made in the Old Land. After every other great war the poor have lost much of the power they had succeeded in gaining and have found themselves on each occasion worse off than before. Most of them were less free, and many of them were more enslaved. This time, however, they are not simply holding their own, but making rapid headway. The workingmen are earning fair wages, the soldiers are getting reasonable allowances, and their families are receiving due consideration and support. The common people of Great Britain will no longer be dumb, driven cattle, for the war has raised them from the rank of subjects to that of citizens.

And it has brought to them a still mightier advantage.

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It has won for them a larger place in the councils of the state. For many years there has been a labor party in the British Parliament, and for several years a labor member in the Ministry; but, since the conflict commenced, laboring men have been given representation on advisory committees, where they are allowed, not only to express their personal opinion, but also to exercise their collective judgment. The Government is now consulting with these workers in order to obtain the benefit of their experience. That is not an advantage for democracy merely, but one that must in time effect momentous reforms in every branch of industry.

In Russia, too, the democratizing effects are very marked. The bulk of the inhabitants have always been opposed to class distinctions and have always been democratic in their tastes and inclinations. Their popular leaders have long struggled for responsible government, and during the past thirty-one months a great constitutional development has taken place. The Duma, organized some years ago, has recently been recognized by the Czar as an essential part of the administrative machinery of the country. Hitherto it has been viewed chiefly, if not solely, as the people's congress, but it is now regarded as a real factor in the management of public affairs. Hereafter, through its representatives, the nation will be admitted to a responsible share in the making and enforcing of the laws.

The Czar, though democratically inclined, is an absolute monarch, and till very recently has ruled by means of a bureaucracy, or a group of officials who govern rigidly and arbitrarily. Such a government is unfitted for the twentieth century, because it aims at repressing popular aspiration and augmenting official power. But the war has enabled the Russian people to break away from it at last. That is a political change which amounts to a revolution. It is a reform which we

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secured in spite of bureaucracy seventy years ago. Having obtained a responsible government, they will rapidly remedy grievous abuses and inaugurate pressing reforms. The tendency in Russia will be what it has been in Britain. As democratic legislation increases, the democratic spirit will spread; for when once a nation sets its face fairly to the light, it must gradually advance in the direction, and ultimately proceed to the adoption, of democracy. The forward progress may be hindered, but it can never be stopped.

Because of that tendency, Germany also is being strongly impelled by the war in the same direction. Its potential activity may not be very apparent, but latent powers are working quietly, and more and more they are making themselves felt. Since 1848 these forces have been operative, especially in Prussia. Then for many years the Social Democrats have been clamoring for a universal franchise, and they are only waiting for an opportunity to demand it. When the franchise is extended, as it will be shortly, they will not be slow in securing a constitutional administration based on democratic principles. Then she will be ruled by a democratic body of legislators. Then, too, Prussianism will disappear, and militarism, if not Kaiserism, will die a natural death. And that day may be much nearer than most people think.

The Franco-Prussian war made France a republic at once, and the present conflict is helping to do something similar for Germany. Owing, however, to her many semi-independent states, the revolutionary process will probably be less rapid; but a change similar to that which has occurred in Russia must soon take place in each of the Central Empires, not only in the Fatherland, but also in the Dual-Monarchy. The Teutons, like the Russians, will insist on individual liberty untrammelled by humiliating restraints. Military domination cannot

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continue. The Germanic peoples will not consent much longer to be the dupes of their rulers and the slaves of the state.

The alliance of bureaucratic Russia and democratic Britain and republican France is as significant as it is unique. Such an alliance was well calculated to have a liberalizing effect on Russia. It was bound to bring about a freer expression of opinion and a fuller measure of reform. But, in addition to what that combination has accomplished in each of these respects, the war has unloosed the forces that make for democracy throughout the whole of Europe. As a consequence, the democratic idea will soon become dominant among all the European nations. Under the impulsive power of that idea, the people of every state on the Continent will struggle hopefully to possess themselves of their natural rights and liberties. Possessing these, each state will soon obtain a representative government.

Thus, as the nations engaged in the war have become more democratic by reason of it, so all other nations will become more democratic in consequence of it. Its effects are both powerful and far-reaching. The conflict has intensified a discontent that may be called divine, for the movement towards democracy is divine; and it will continue to advance steadily, because it is the will of Deity that it shall so advance. Christianity itself is a divine democracy, the purpose of which is not to pull those who are up down, but to lift those who are down up to the highest possible level. When its elevating and ameliorating influence pervades society, autocratic rule will cease, and democratic rule will take its place.

The process of democratic progress is governed by a natural law, which is also a spiritual one. As the spirit of democracy spreads and its influence extends, democratic institutions will multiply, and as these multiply, their importance will become apparent and their value

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be appreciated. Besides, the essential features of Christian democracy are so few and its leading principles so fair that they must eventually commend themselves to all right-thinking men. It rests on the analogy of a well-regulated family, where all are members one of another, enjoying equal rights and liberties, equal privileges and opportunities, equal justice, equal protection, and equal scope, or room for the exercise of their ability and skill. When a state is based and built on that analogy, there will be no hereditary distinctions and no class privileges. There will, doubtless, be social distinctions, though they will not be so pronounced as now; but legal and political equality is not inconsistent with social distinctions.

An ideal of democratic administration was recently presented by M. Briand, the Prime Minister of France. "The French Government is formed," he said, "in the image of the nation itself"; and for that reason has accomplished the most complete union among all citizens. That is a noble ideal, and one worthy of realization by every state. When that ideal is realized, every part of the country will be properly considered and every class in the community fairly represented. There will be equality, not only in the eyes of the law, but also in the exercise of natural rights. The franchise will be extended to women as well as men, and both will have a voice and a vote in regard to public affairs.

When every government is based on the analogy of the family and is formed in the image of the state, there will be liberty of action, as well as unity of feeling; and a free and united people will co-operate as heartily in time of peace as in time of war. Then the administration of affairs will be honest and efficient, because those in office will seek to execute faithfully the collective will of the nation. Such a democracy will vindicate itself by upholding the standards of truth and justice,

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honor and right, for then none will be for a party, but all will be for the state.

This stupendous conflict has enormously accelerated the advance of democratic principles, not simply throughout Europe, but throughout the world. It is leading people everywhere to feel the duty of constituting their own government and determining their own destiny. When they do that they will gradually rise in the scale of intelligence and press to the forefront of civilization. As the democratic movement is divine and its tendency is irresistible, an appropriate cry for the future would be "Forward, Democracy!"

CHAPTER VII.

CONTRIBUTIONS OF THE CONFLICT—FRATERNITY.

THE literal signification of fraternity is brotherliness, or the state of being brotherly; but the word is now employed to denote a brotherly feeling rather than a brotherly state. Fraternity is regarded as the fourth result of the war because of the sympathy and attachment akin to fraternal affection that are being developed by it. In that sense this conflict is the most fraternalizing struggle in the history of mankind, and its fraternalizing influence is both national and international.

In the first place, it is national. By reason of this struggle, members of each Ally have been brought together in a manner that was never before seen, and welded together in a way that was never before known. In France, we are told, it has led to a close union of all her citizens; and it has had the same effect on those of Belgium and Servia, and a similar effect on those of Russia and Italy. In each of these countries it has accomplished a union more complete than was ever previously witnessed, and has developed a spirit of sympathy and attachment that approaches very nearly to the brotherly relation.

The citizens of Great Britain also have been powerfully influenced by brotherliness, though not quite to the same extent. Owing to their distance from the seat of war, some of them have not taken it as seriously as they would have taken it had her shores been invaded and her lands laid waste. Zeppelin raids seem not to have alarmed them, nor even aroused them to a sense

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of danger; but were the armies of the enemy on British territory and the treasures of the commonwealth at stake, their actions would be very different. Nevertheless, men and women of every rank, from the highest to the lowest, are mingling freely in committee meetings or on council boards, and co-operating heartily in the work of collecting funds and providing supplies and attending wounded men. Such association and co-operation have great unifying power.

Throughout the Overseas Dominions personal interest and practical sympathy are manifest on every hand. People of all persuasions—Jews and Christians, Protestants and Catholics—are as closely joined and as busily occupied in raising and drilling and equipping recruits as the people of the Mother Country are. In proportion to their population, her dependencies have nobly proved their patriotism and their humanitarianism, for this is a humanitarian as well as an imperial struggle. Apart from those who have gone to the front from each of the Dominions as soldiers, doctors, nurses, or Red Cross helpers, the women of all denominations at home have worked together in a wonderful way to aid the troops in training and to relieve those on the fighting line. And it should be observed that many of the things forwarded by them are distributed among the soldiers abroad without regard to race or color or class or creed. All this produces kindness and friendly feeling.

But it is on the battlefields where fraternal affection is most manifest and brotherly regard is being most rapidly developed. Especially is this the case among our soldiers in the trenches. This war is unique, not only in the extent to which it has brought into contact men from all parts of the Empire, but also for the opportunity it has afforded them to make acquaintances and

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form attachments. Living, planning, struggling, fighting together day by day for months in succession; watching, working, suffering, fraternizing together night after night during so long a period, they have come to know and respect one another as they could not have done so quickly under any other circumstances. Their unflinching endurance of hardship with a steadfast purpose in the face of danger, and often in the midst of death, must lead to the making of friendships that will be as lasting as life. And the influence of those friendships will abide.

In the second place, the movement is international. Besides the great effect the war has had on each of our Allies separately, it has had a still greater effect on all of them collectively. The formation of an Entente was owing to a cordial understanding among the three most democratic nations of Europe. That understanding modified a strong dislike on the part of Russia towards Britain and removed an old distrust on the part of Britain towards France. The forming of such an alliance was an act of friendliness or good-feeling, and its existence for seven years prior to the war intensified that feeling exceedingly; but the co-operation of these Allies, since the conflict commenced, has drawn them together as they could not have been drawn together by any other means. No other event that has ever happened has had so powerful an effect on them in that respect.

This fact is very easy to explain. The Entente was formed in a right spirit and for a proper end, the end being mutual protection, not national aggrandizement. That gave it a moral as well as a sentimental basis, for each of the Allies agreed only to defend the rightful claims of the others in case they were unfairly attacked. Such an agreement would naturally strengthen their attachment and increase their good-will. Then the war has brought them into complete accord and made them

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resolute. For the past thirty-one months they have been engaged in a death-struggle with a powerful and unscrupulous foe. Fighting in self-defence with a common purpose to protect their ancient rights, they could not fail to become more closely united, for active participation in danger and hardship strengthens attachment and heightens esteem more rapidly than almost anything else.

It is with nations as with individuals. To co-operate with others in a good cause creates interest and sympathy, but to make sacrifices together in such a cause creates brotherly regard. Associations that will so affect a local community will similarly affect a national alliance. Already our Allies have made great sacrifices together, and they have many more to make; for they are united by a common purpose to overthrow a common enemy, and they are co-operating with a stern determination to remain united to the end of the struggle. They are bent on final relief from an unparalleled menace, the menace of Teutonic lust of power and conquest. Hence they are fighting, not for temporary respite, but for permanent deliverance. With genuine fraternal feeling, though, they have pledged themselves by a solemn compact not to make a separate peace, but to keep together till the foe is vanquished; and that may take a good while, and cost much suffering and loss.

Some one has described our Allies as "a brotherhood in arms"—and that seems to be an apt description, for they are as truly a band of brothers seeking human welfare as the Teutons and Turks are a band of marauders seeking human prey. Speaking many months ago of the Entente Allies, Sir Bryan Mahon, who commanded the British forces in the Balkans, declared that what was originally a union of reason, founded on interest, had become a true marriage of inclination. As such a mar-

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riage is generally permanent, this alliance may be permanent, too. And there is good ground to hope, if not good reason to believe, that their baptism of blood will serve to cement the union. Since the interest after the war will be the same, the inclination might be expected to remain.

From the way in which this friendship was formed and the rate at which it has ripened, it ought to prove indissoluble. Owing to their delicacy, some questions will require cautious handling after the war is over, and the Allies may have some difficulty in settling claims and fixing boundaries; but, as the union is one of interest and inclination, it should be possible for them to adjust their mutual interests equitably, and to make territorial changes such as will be satisfactory to all concerned. Last year they held in Paris the most important military conference since the outbreak of hostilities, Italy and Portugal being represented with the others; and for many months the operations have been planned by a central board of strategy, and the land forces of each Ally have been working together as so many parts of a single army, under the direction of a recognized chief.

Certain additional facts should be mentioned, because each of them affords encouragement. One is the loyalty of Servia to Russia, and of Belgium to Britain and France. They are both weak nations, but they are both staunch. Another is the attitude of Britain towards Russia and France. She is strong, and as resolute as she is strong; and she is just as much in earnest as France and Russia, and as ready to make sacrifices. She is just as determined, also, to co-operate to the end of the struggle as though the enemy were fighting on her soil and ravaging her country.

The third fact is the attitude of the British depend-

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encies. From all parts of the Empire—Canada, Australia, New Zealand, South Africa, and India—soldiers have flocked to Britain to show their sympathy with her and her Allies; and all those who have had a chance have proved themselves as willing to fight for Russia at Gallipoli as in Flanders for France. Those from the Dominions have offered their services cheerfully, and each considers it a privilege to render all the help he can for the general cause.

And a fourth fact is the desire of Britain and France to be fair to Russia. For centuries they held that no great European nation should control the Dardanelles, but the alliance has dispelled that old superstitious notion. It has led them to recognize that Russia ought to have a harbor on the Mediterranean, and that Constantinople is her natural port. It has so completely changed their minds that they not merely desire to see her enter that city, but are striving now as hard to help her in as they strove sixty years ago to keep her out.

In view of all these facts, which prove respecting the Allies the oneness of their aims as well as the community of their interests, none of them should be suspected of seeking any undue advantage; and up to the present none of them has shown a disposition to be unfair. As friendship is cemented by honorable dealing and intimate association, that which led them to form the alliance should link them in lasting fellowship.

Thus the war has furnished the occasion for a group of allied nations to come to an understanding, and has drawn them into a fraternal relationship that promises to be permanent. And it is having a similar effect on those who sympathize with them, and these include most of the smaller states of Europe and several of the larger countries of the world. This struggle is leading men of every nationality to realize their interdependence and cherish reciprocal regard.

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Hereafter mankind will begin to think in terms of internationalism rather than in terms of nationalism, and a cosmopolitan spirit will be gradually developed. In helping them so to think the war has accomplished more in the past thirty-one months than was accomplished during the previous century; for it has brought almost to view the time good people have desired to come, when they have so often sung:

"Let all the nations see that men should brothers be,
And form one family the wide earth o'er."

CHAPTER VIII.

CONTRIBUTIONS OF THE CONFLICT—TRANQUILLITY.

By tranquillity is here meant, not exemption from public or private broils, but exemption from international strife. The word is used as a synonym of peace to denote freedom from military disturbances that destroy friendly relations between politically organized states. With that meaning this is the most tranquillizing struggle the world has ever witnessed.

It is a sad reflection that, after nearly nineteen centuries of Christian teaching, war should still be a regrettable necessity on the part of civilized nations. There are those who think that, because human nature will remain the same, this will always be the case; but the conflict that rages in Europe is rapidly convincing men that they must find a way to prevent such a struggle from occurring again. The aim of this chapter is to show, first, why they must, and afterwards how they will.

And, first, why they must do that. This struggle shows, as no other has, the folly of war. The folly has been felt by thoughtful people in almost every country for thousands of years, and several centuries before Christ the Hebrew prophets not only felt its folly, but also foretold its cessation at some remote period in the future. They did not attempt to fix a definite date, but proclaimed their belief that the time was coming when nations would agree to settle their disputes without appealing to swords and spears.

Then this struggle shows, as no other has, the futility of war. The Chinese must have seen its futility when, anterior to the birth of Jesus, they gave up fighting on the ground that it did not pay; and down through the

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ages ever since individuals in different parts of the world have seen it more or less distinctly. For instance, Milton saw it dimly when he wrote, "Peace hath her victories no less renowned than war"; Emerson saw it clearly when he declared, "The real and lasting victories are those of peace"; Norman Angell saw it vividly when he characterized war as "economic futility," and most reflective persons see it plainly at present.

Furthermore, as no other has, this struggle shows the needlessness of war. The prophets connected the idea of its cessation with a time when the maxims of morality and the principles of religion would lead nations to adjust their differences without the use of destructive weapons. That time is fast approaching, and the war has greatly hastened its approach. For it has brought the best men in every nation to recognize the needlessness, no less than the folly and futility, of bloodshed as a means of settling disputes, and is compelling them to look for a more excellent way. And they are compelled to do that, not in self-interest alone, but in the interest of humanity. The world cannot go on much longer as things are.

For a good while various classes of peace-loving people have pointed out a better way by proposing that nations should arbitrate their differences. Though the proposal to substitute arbitration for war in all possible cases has thus far been thought Utopian, many who had previously regarded pacifists as unpractical visionaries and permanent peace as a beautiful dream, are now ready to admit that something must be done to free the world from violence. The havoc and devastation of this conflict have made them change their minds. One conspicuous example of such a change may here be given. In a letter written from the trenches, and published in a Berlin paper during the first year of the struggle,

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General von Bieberstein, who was subsequently killed in battle, recorded his unqualified conviction that "mankind must find a way of overcoming war."

His change of mind was owing to the misery and wretchedness caused by scientific fighting, and there are, doubtless, hosts of other representative Germans who would for the same reason endorse his sentiment. There are also hundreds, if not thousands, of German privates who have expressed convictions of a similar kind. And the number of soldiers and civilians among the Allies who have become convinced during the struggle of the need of ending war cannot be estimated. When men in general reflect on the character of modern warfare, when they realize that war is both foolish and unprofitable and unnecessary, then, to borrow Norman Angell's phrase, "the military period of history must end." Then, too, the police period to which reference was made in the fourth chapter must begin.

Now it must be shown how tranquillity is to be secured. As the Entente was formed for mutual protection, it was intended to be a lasting arrangement, not a temporary expedient; and it promises to be permanent, as was shown, because of the oneness of the aims and the community of the interests. That which drew the Allies together should keep them united. In addition to these two reasons two others should be mentioned, namely, admiration and gratitude, as each of them is important, and both of them will play a part. How great a part they will probably play can scarcely be conceived.

Each Ally must not only appreciate the way the others have combined with it against a common enemy, but also admire the spirit they have manifested and the service they have rendered. No one can help admiring what Belgium has borne, what Serbia has suffered, what Russia has accomplished, and what Britain and France and Italy have each done. Admiration is a species of

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affection, and the members of the Alliance will regard one another with affection after this. Then henceforth the Allies will have a feeling of gratitude for one another. The Belgians will not forget the promptness of Britain, nor the Servians the promptness of Russia in coming to their relief. Neither will the Russians and British and French forget the staunchness of Belgium and Serbia in loyally withstanding the foe. Their heroic conduct, their choice of death rather than dishonor, will always be gratefully remembered.

Since the Alliance is not likely to be dissolved after the war, but may remain in existence for an indefinite period, it might easily be converted into an instrument for the peaceful oversight of Europe. The Allies have so many qualifications for a task of that kind that it seems as though they should undertake it, and they have so much in common that we may well believe they will. Their national aspirations are similar, and their moral ideals are identical. They desire only to be fair and do right, or to live and let live; and they have the same sense of duty, the same spirit of sacrifice, the same conception of honor, the same regard for good faith, the same love of freedom, justice and peace.

Assuming that the Alliance will be indefinitely continued, and that a concerted movement towards pacification will be immediately commenced, one may now suggest the form the new Entente may take. It may at once be developed, by means of a conference, into a League of Peace for Europe, which will be composed of all the nations connected at present, and as many others as are inclined to join, and both Japan and the United States may be so inclined. The duty of this new Entente will be to counsel or advise in European affairs, not to govern or dominate. It will be an instrument, not of domination, but of direction. In the near future each nation will be allowed to govern itself, and no nation or

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group of nations will then be permitted to dominate another.

The next step will be the constitution of an International Court of Justice, perhaps by enlarging the scope of The Hague Tribunal, which will be a Court of Adjudication rather than Arbitration, because it will have the power, not only to adjudicate disputes, but also to enforce decrees. The first work of this court will be the re-establishment of international law, which Germany has deliberately trampled under foot. In tropical speech, it will be necessary for the new tribunal to rear the fallen pillars of public law, and place them on a sure foundation, by which is meant a sound moral basis; for henceforth international questions will be settled not by arbitrary expedients, but by ethical principles, principles which any nation would admit to be righteous and by which it would be willing to have a case determined.

Having established the reign of law, the League will be in a position to arrange for policing the seas and the allied states, by getting each state to provide men or ships according to its size and need. For police purposes Britain would require a predominant navy, and France or Russia would require a predominant army; but there would be no menacing army or menacing navy, because both men and ships would be equitably apportioned, and provided solely for the maintenance of peace. Such an arrangement would be a guarantee of tranquillity in Europe; and should Japan and the United States become parties to it, as they both may, it would be a guarantee of universal tranquillity.

The plan just outlined may look ideal, and perhaps it is, but it is neither visionary nor impracticable. On the contrary, it is quite practicable or feasible. All thoughtful men believe that something must be done to rid the world of war, and especially to prevent the recurrence of a murderous campaign that has shocked

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humanity. And the fact that disputes of all kinds may be equitably settled by being referred to a properly constituted tribunal is not only helping them to perceive that international peace is a possible achievement, but also leading them to acknowledge that an appeal to reason and justice should be substituted for the arbitrament of arms. That acknowledgment is significant, as it goes to show that a supreme judicial body of some sort will ere long be created; and when the German people come again to their right minds they will desire to be represented, there can be little doubt.

Most persons may not know that it was the miseries and sufferings of the seventeenth century wars that prompted Grotius to write his famous treatise embodying the principles of international law, and it is quite reasonable to believe that the horrors and losses of the present struggle will impel the Allies, not simply to reaffirm those principles, but to render international law inviolate and make international peace secure. It seems probable that all civilized peoples will ere long co-operate for the prevention of devastating war.

In support of that belief one may refer to a declaration of Mr. Runciman, when President of the British Board of Trade, regarding their plan of action for the future. While he admitted that they had no thought of crushing the German people beyond recovery, he declared emphatically that Germany will not have another chance to prepare for military domination. "Peaceful preparations, as a means to a military end," he said, "would never again be tolerated by Britain, France, Russia, and Italy." That proves, as has been intimated, that both navalism and militarism will shortly be abolished. The Teutons will soon be compelled to change their policy as well as their practice. Then the policy and practice of all Europe will be changed. And the International Parliamentary Con-

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ference, held in Paris last year, for considering economic and commercial problems, shows how the state of things for which mankind is longing may be gradually brought about.

Before this chapter is concluded a couple of weighty considerations may be mentioned. The first of these is public opinion. During its progress some one has suggested that the war has already created a new tribunal, namely, that of enlightened humanity. National acts are being tried to-day before a self-constituted court that may be called the Court of Civilized Society. They have not to wait for justification or condemnation to be given by posterity, but, according to their righteous or unrighteous character, are being justified or condemned now at the bar of public opinion, not that of one continent nor of two, but of the whole peace-loving world. In future no nation will presume to declare war on a mere pretext, nor will any nation dare to disregard a solemn treaty.

The second consideration is democratic sentiment. When the nations of Europe are organized, or rather reorganized, on the basis of economy and sobriety, the spirit of democracy will be a guarantee of tranquillity. The Socialists of Europe have often spoken against war, and have long agitated for relief from armaments. When each nation has free representative institutions, and the political power passes to the people, not merely will the danger of war be reduced, but the very desire for it will be removed. Most men believe in the Kantian doctrine that democracy is the best safeguard against war; and, when it is based on Christian comradeship and co-operation, it will be, we may be sure. Whether they incline to democracy or not after the war is over, the Teutonic peoples will want peace, and they will have neither the wish nor the means to prepare for another bloody conflict.

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We are thus at the dawn of the day foretold by Isaiah and Micah, who taught that Jehovah would, eventually, give decision concerning the peoples, or arbitrate for them, by the operation of his spirit among them. We are nearing the time foreseen by Tennyson, who beheld the battle-flags of the nations furled in the Parliament of Man, where, as he says:

"The common sense of most shall hold a fretful realm in
awe,
And the kindly earth shall slumber, lapt in universal
law."

CHAPTER IX.

CONTRIBUTIONS OF THE CONFLICT—PROSPERITY.

A SIXTH compensation that will eventuate from the struggle is prosperity, which signifies literally progress according to hope. A person prospers who succeeds in his enterprises agreeably to his wishes, and the same thing may be said of a nation or a state. The term is a comprehensive one, and includes all that can add to human comfort and enjoyment. It remains to be proved that the war has created conditions that will enable both men and nations to progress in future according to their hopes.

Since progress is either right or wrong, prosperity is either true or false. With energy and ability a man may accumulate wealth agreeably to his wishes, and even beyond his expectations; but he may accumulate in such a way as to forfeit the respect of his neighbors, and it is possible for a nation to progress by foul means, too. Germany would have considered herself prosperous in the present campaign had she succeeded in crushing France and crippling Russia according to her fell design; but progress made by improper means is not true prosperity. On the contrary, it may spell disaster, as the German nation will discover in the end.

Hence prosperity is not synonymous with getting on in the world. Experience as well as Scripture teaches that a man may gain money and property, position and power, and be poorer instead of richer as a result. True prosperity is successful progress in that which is right and good, not merely in that which is desirable. It is success according to hope in lawful undertakings and legitimate enterprises. It consists in increase of worth

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rather than increase of wealth; and includes all that adds to health and happiness, as well as all that adds to comfort and enjoyment. For an individual it depends on how, no less than on what, he gains; and for a country it depends on the morals and habits of the people, no less than on their industry and thrift.

In one of his suggestive essays, Mr. Huxley records his belief that no human being, and no society composed of human beings, whose conduct was not governed and guided by some ethical ideals, has ever come to much. All reading and reflective persons must agree with him. Unless they have proper regard to ethical considerations, neither individuals nor nations can prosper thoroughly; nor can a person or people whose habits are bad continue very long without deteriorating. Prosperity has a moral as well as a material side. By disregarding that fact every nation in Europe has deteriorated in one way or another, and the British nation no less certainly than the rest.

Before the war Great Britain was a powerful nation, but her people were cursed with drunkenness and poverty; Russia was a mighty nation, but her people were cursed with drunkenness and illiteracy; France was a wealthy nation, but her people were cursed with drunkenness and immorality; Germany and Austria were thrifty nations, but their people were cursed with drunkenness and impiety. Notwithstanding their size and strength and wealth, or their apparent prosperity, those nations were not prosperous in the full sense of the term, nor could they have become truly prosperous while they permitted the state of things that has been described. None of those nations has yet learned what complete prosperity implies.

During the struggle, however, the various tendencies described in previous chapters have modified the evils mentioned, and are helping to eradicate them. Each

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tendency is important and is aiding more or less, but the first two are of paramount importance. In a couple of chapters it was shown what economy and sobriety are doing for Britain, France and Russia, and especially for Russia, because of her more thorough measure of reform. So far as they are practised, economy and sobriety tend to become habitual; and as fast as economical and sober habits are formed, they not only lessen drunkenness and vice, but also promote personal prosperity. The other tendencies are helping both to abolish illiteracy and immorality and to promote national prosperity.

The five topics that have been treated stand for ethical ideals which lie at the foundation of human progress, and which the events of the war have brought into special prominence. The nations engaged in the struggle will have regard to them when, after the conflict is over, they begin, as Mr. Asquith says, "to rebuild the shaken fabric of European civilization." What these ideals are doing for the promotion of personal and national prosperity having been outlined, what they are designed to do for the promotion of international prosperity may be briefly sketched.

By regarding only two of them, most of the Russians and many of the British and French have already entered the way of prosperity more completely than ever before. All who have resolved to practise economy and sobriety, all who have decided to live more simply and take themselves more seriously, have begun to prosper after a new fashion, and consequently to make the nations to which they belong more prosperous. The results from practising sobriety are particularly manifest. Russian journalists bear witness to the mighty change that has taken place among their civilians, and Russian doctors testify to the revolution wrought among their soldiers, by the abolition of vodka. British authori-

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ties declare that the gradual closing of public-houses has effected a great improvement in both England and Scotland, and that the added stringency of restrictive regulations has caused a perceptible reduction of drunkenness in the United Kingdom, and an appreciable diminution of convictions for crime committed under the influence of drink.

It is encouraging to read that those two ideals are operating powerfully at present, and that the forming of economical and sober habits is steadily increasing. The call for economy is getting louder, and the campaign for sobriety is growing stronger every day. The temperance sentiment, especially, is spreading rapidly, and the demand for more advanced legislation is becoming more pronounced all the time. The British people are clamoring for more decisive restrictions, and the French Government is being urged to strengthen existing measures against the consumption of alcohol. All this is making for character and conduct, as well as industry and thrift; and, as a consequence, for national prosperity, too, by lessening extravagance, by curbing passion, by subordinating appetite and desire to the control of man's better nature.

But the other three ideals are equally operative, and more distinctly cosmopolitan. The tendencies they have furthered are going forward at a rate that was never imagined, and the progress they have made during the war exceeds anything ever witnessed in the past. Each of them has made a surprising advance, and the spread of democracy surpasses everything heretofore considered possible. As those ideals become dominant among the nations, they will tend to promote universal prosperity. For when men are democratic, they are simple in taste; when fraternal, they are kindly in spirit; when tranquil, they are peaceable in disposition;

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when democratic, fraternal and tranquil, as well as economical and sober, they are, or will be, truly prosperous. What has been said is so obvious that one need not dwell upon it.

Hitherto, with the exception of Britain and France, each of which has high ideals of liberty and justice, the nations of Europe have paid little attention to ethical ideals in the conduct of affairs; and even those two nations have not always been scrupulous in their dealings with others. Self-interest or expediency on their part has often ignored both fairness and equity. The most Christian government on the Continent in name has not been Christian in practice. Up to this time all the governments have been so fully occupied with industrial and commercial problems that moral and social ones have not received enough consideration. While the best men in each country have frequently been dissatisfied with the course taken by their rulers, they have been unable to do anything, because the people in general were indifferent. The latter have been too much concerned for material progress to interfere.

Hereafter the people will take more interest in public matters, and their rulers will give greater attention to ethical ideals. This is a moral world, and true prosperity rests on a moral basis. Hence the nations will be compelled to organize on that basis and govern themselves by those ideals, especially the five which have been characterized as fundamental. The Spirit of Truth is showing them that they should, and the influence of the war is convincing them that they must; and when they appreciate the importance of ethical ideals, they will. For not merely does human progress depend on them, but regard or disregard of them will ultimately determine whether a nation shall perish or persist.

Notwithstanding the horrors of the war, it has already

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done much for mankind; but it has taught men more than it has done for them, because it has made them recognize the importance of ethical ideals in the conduct of national and international affairs. It has helped them to perceive, as never before, the duty of economy, the necessity of sobriety, the advantage of democracy, the benefit of fraternity, and the desirableness of tranquillity. Not the least part of its teaching is the fact that these five features of society belong to the divine order, and are essential to human prosperity.

After peace has been established, they will seek to bring into effect the principles enunciated by making them prevail. In doing this they must ascertain, not only how national affairs may be most wisely administered, but also how international relations may be most equitably adjusted and international questions most judiciously handled. The practical application of those principles will bring about an ethical synthesis of the nations. They need one another in time of peace as well as in time of war. And when they realize that fully, they will co-operate, not from military necessity, but from mutual inclination. Thenceforth they will be brothers and companions, not comrades in arms.

Thus this world-shaking catastrophe, which had to come because of the accumulated evils of centuries, is exerting a world-wide influence and producing world-long results. It has done a work for humanity that was not possible of accomplishment in so short a period by any other means. Though it has caused incalculable loss, indescribable misery and untold suffering, though it has been marked by demonic brutalities and inhuman atrocities, in spite of incredible havoc and waste it will prove an advantage rather than a calamity in the end, for it has set in operation moral forces that will lead to world-wide prosperity and win eventual victory for mankind.

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For a while, for a good while possibly, Europe will be poorer in life and property, but the world will be richer in principle and practice, or the things that make for permanent progress. When men abolish war, as they must and will, and the hellishness of scientific fighting helps to hasten its abolishment, then they will think more of industrial efficiency and commercial integrity and co-operative effort. Then sympathy will take the place of suspicion, and confidence that of distrust. Then, too, there will be a spirit, not only of unity between neighboring countries, but also of comity among the nations, and a disposition to friendly intercourse.

The war is ushering a new era when love of peace will triumph over love of power, when will to right will triumph over will to might, and when desires for friendship and fellowship will triumph over feelings of envy and jealousy. When that period arrives, national heroes will not be those who destroy and kill, but those who establish and conserve; for in the age approaching men will emphasize the works of the civilian rather than the deeds of the soldier, and lay the greatest stress on things pure and profitable and praiseworthy.

Enough has now been said to show that before very long a new Europe will arise, peaceful and prosperous, and prosperous because peaceful; a new humanity will develop, contented and happy, and happy because contented; and a new world will appear wherein righteousness dwells and good-will prevails.

